

REPORT ON NATIVE PAPERS

Week ending the 7th January 1888.

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ASSAM PAPERS.

Nil.

LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
Monthly.				
1	"Ahammadi"	Tangail, Mymensingh..	.....
2	"Kasipore Nibasi"	Kasipore, Burrisal ...	.....
Fortnightly.				
3	"Ave Maria"	Calcutta ... ..	.....
4	"Gaura Duta"	Maldah ... ..	.....	26th December 1887.
5	"Grambasi"	Uluberia ... ..	.....	30th ditto.
6	"Purva Bangabasi"	Noakhally ... ..	.....
7	"Purva Darpan"	Chittagong	700	
8	"Uttara Banga Hitaishi"	Mahiganj, Rungpore... ..	.....
Weekly.				
9	"Arya Darpan"	Calcutta	102	30th ditto.
10	"Bangabasi"	Ditto	20,000	31st ditto.
11	"Burdwan Sanjivani"	Burdwan	302	27th ditto.
12	"Charuvarti"	Sherepore, Mymensingh	600	26th ditto.
13	"Chattal Gazette"	Chittagong ... ..	.....	27th ditto.
14	"Dacca Prakash"	Dacca	450	1st January 1888.
15	"Dhumaketu"	Chandernagore ... ..	.....
16	"Education Gazette"	Hooghly	825	30th December 1887.
17	"Garib and Mahavidya"	Dacca ... ..	.....	25th ditto.
18	"Hindu Ranjika"	Beaulah, Rajshahye... ..	200	26th ditto.
19	"Jagatbasi"	Calcutta ... ..	.....	29th ditto.
20	"Murshidabad Patrika"	Berhampore	508	
21	"Murshidabad Pratinidhi"	Ditto ... ..	.....	30th ditto.
22	"Navavibhakar Sadharani"	Calcutta	1,000	2nd January 1888.
23	"Prasid Bandhu"	Chandernagore	995	30th December 1887.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI—concluded.				
<i>Weekly—concluded.</i>				
24	"Pratikár"	Berhampore	800	30th December 1887.
25	"Rungpore Dik Prakash"	Kakiniá, Rungpore	205	
26	"Sahachar"	Calcutta	500	28th ditto.
27	"Samaya"	Ditto	2,350	30th ditto.
28	"Sanjivani"	Ditto	4,000	31st ditto.
29	"Sansodhini"	Chittagong	800	23rd ditto.
30	"Saráswat Patra"	Dacca	400	
31	"Som Prakash"	Calcutta	1,000	2nd January 1888.
32	"Srimanta Sandagar"	Ditto	.....
33	"Sulabha Samáchar and Kusadaha"	Ditto	3,030	30th December 1887.
34	"Surabhi and Patáka"	Ditto	700	22nd & 29th December 1887.
<i>Daily.</i>				
35	"Dainik and Samachar Chandrika"	Calcutta	7,000	2nd to 4th January 1888.
36	"Samvad Prabhakar"	Ditto	200	29th & 30th Dec. 1887 & 3rd to 5th Jan. 1888.
37	"Samvad Purnachandrodaya"	Ditto	300	
38	"Banga Vidyá Prakashika"	Ditto	500	
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
39	"Dacca Gazette"	Dacca	.....	2nd January 1888.
HINDI.				
<i>Monthly.</i>				
40	"Kshatriya Pratiká"	Patna	.....
<i>Weekly.</i>				
41	"Aryavarta"	Calcutta	.....	27th December 1887.
42	"Behar Bandhu"	Bankipore	.....
43	"Bharat Mitra"	Calcutta	1,500	29th ditto.
44	"Sár Sudhánidhi"	Ditto	500	
45	"Uchit Baktá"	Ditto	4,500	
46	"Hindi Samáchar"	Bhagulpore	1,000	
PERSIAN.				
<i>Weekly.</i>				
47	"Jám-Jahán-numá"	Calcutta	250	30th ditto.
URDU.				
<i>Weekly.</i>				
48	"Aftal Alum Arrah"	Arrah	.....
49	"Anis"	Patna	.....
50	"Gauhur"	Calcutta	196	
51	"Sharaf-ul Akbar"	Behar	150	
52	"Al Punch"	Bankipore	.....	26th ditto.
<i>Bi-weekly.</i>				
53	"Akhbar-i-darusaltanat"	Calcutta	340	28th & 31st December 1887.
<i>Daily.</i>				
54	"Urdu Guide"	Calcutta	312	29th to 31st Dec. 1887 & 2nd to 4th Jan. 1888.
URIYA.				
<i>Monthly.</i>				
55	"Taraka and Subhavartá"	Cuttack	.....	December 1887.
56	"Pradíp"	Ditto	.....
57	"Samyabadi"	Ditto	.....	Ditto.
<i>Weekly.</i>				
58	"Utkal Dípiká"	Cuttack	300	3rd & 10th December 1887.
59	"Balasore Samvad Váhika"	Balasore	205	1st & 8th ditto.
60	"Sanskáraka"	Cuttack	200	8th & 15th ditto.
61	"Navasamvad"	Ditto	.....	8th & 15th ditto.
62	"Uriya"	Balasore	.....	7th & 14th ditto.
PAPERS PUBLISHED IN ASSAM.				
BENGALI.				
<i>Fortnightly.</i>				
63	"Silchar"	Silchar	
<i>Weekly.</i>				
64	"Paridarshak"	Sylhet	450	26th December 1887.

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I.—FOREIGN POLITICS.

The *Sahachar*, of the 28th December, says that little value should be set on the recent alarmist declarations of the *Pioneer* in reference to Russian movements in Central Asia. Russia's power in Central Asia is not nearly so strong as England's power in India. The *Pioneer* speaks of India as a conquered country, and has no confidence in the loyalty of the natives of India. The conquest of India was rendered possible, however, by the strong attachment which the natives felt for the British. The fact that a small force of 70,000 British soldiers suffices to maintain peace and order shows that the people are loyal beyond the shadow of a doubt. It is extremely impolitic to bring cases of secret Indo-Russian intrigues to light, for such disclosures may give rise to intrigue where intrigue exists not. Happily, such intrigue is not common, and it will be unwise to make much of it. It is painful to contemplate that Englishmen are the worst enemies that England has to fear from. It is with the object of creating an alarm amongst his countrymen that the *Pioneer* talks so wildly about the possibility of a Russian invasion. Sir John Adye, however, has shown the utter impossibility of such an occurrence. Though nature has up to this time opposed no obstacle to Russian progress, it is certain that she will make it impossible for her to make an advance upon India through Afghanistan. If the Afghans do not join the English in the case of a Russian advance, it is certain that they will keep themselves aloof from the Russians. No external enemy will be able to wrest India from England's grasp so long as the 260 millions of her Indian subjects continue as loyal and devoted to her as they are at present. Nothing should therefore be done by England to alienate the natives of India. If they are falsely charged with disloyalty, a feeling of distrust of the English may be aroused in their minds. Men like Sir Lepel Griffin, who are constantly sowing seeds of discontent among the peoples of this country, should therefore be asked to go home at once; and Anglo-Indian papers, like the *Pioneer* and the *Englishman*, should, if possible, be trampled out.

SANACHAR,
Dec. 28th, 1887.

II—HOME ADMINISTRATION.

(a)—Police.

2. The *Cháruvartá*, of the 26th December, complains of the prevalence of theft at Sherpore in Mymensingh. The police ought to be a little more careful.

CHARUVARTA,
Dec. 26th, 1887.

3. The *Chattal Gazette*, of the 27th December, complains of the high-handed proceedings of the policemen of Chittagong. Some days ago a policeman of Buxirhat, in the town of Chittagong, assaulted a respectable youth for having exchanged angry words with him. Is there no one to check these policemen?

CHATTAL GAZETTE,
Dec. 27th, 1887.

4. A correspondent of the *Samvád Prabhákar*, of the 29th December, requests the Deputy Commissioner of Police, Calcutta, to remove prostitutes from the following houses in Cornwallis Street—the house situated next to Nag and Company's shop, the house facing the New Indian School, and the houses situated next to the Simla Post Office. These prostitutes have become a great nuisance to all respectable people in that part of the town. Schoolboys are often found to frequent these houses of ill-fame on their way to and back from school.

SAMVAD PRABHAKAR,
Dec. 29th, 1887.

SURABHI & PATAKA,
Dec. 29th, 1887.

5. The *Surabhi and Patākā*, of the 29th December, hears that a number of up-country native gentlemen, living in the Burrabazar section of the town, have made a representation to Sir Henry Harrison, urging him to put a stop to the inhuman practice of killing pariah dogs. They are prepared to take charge of these dogs by placing them in their *Pinjrapols*, and are even willing to pay for the cost of capturing them, if the present practice of slaying them is discontinued. The writer hopes that the Commissioner of Police will grant their request.

EDUCATION GAZETTE,
Dec. 30th, 1887.

6. The *Education Gazette*, of the 30th December, draws the attention of Government to the exclusive monopoly, by Europeans, of all the higher posts in the police service. The Lieutenant-Governor deserves all praise for having prescribed a competitive examination for testing the qualifications of candidates for these posts. This will, it is hoped, put an end to the monopoly complained of. During the past year 76,487 persons were charged by the police with various offences, of whom only 52,187 were found guilty by the courts, and 24,300 were let off. This means that a large number of really innocent men were subjected to insult and annoyance for no fault of their own.

SANJIVANI,
Dec. 31st, 1887.

7. The *Sanjivani*, of the 31st December, learns from a correspondent that the Bhagulpore Police investigated a case of affray between some indigo-planters and a native zemindar, resulting in two deaths in such a way that the persons killed as well as those who killed them could not be identified. The police, without any reason that can be discovered, sent up the corpses so late that a medical examination thereof was impossible.

BANGABASI,
Dec. 31st, 1887.

8. The *Bangabasi*, of the 31st December, complains of the high-handedness of the Calcutta Police. A case has been recently decided by the Presidency Magistrate for the Northern Division of the Town, in which a boy, aged 10 years, and his brother, sons of Dr. Kailas Chandra Bose of the Town, were charged by an European mounted policeman with the offence of pelting stones at him. It has, however, been conclusively proved that the mounted policeman himself assaulted the boy and his brother, and then laid this false charge against them. The Magistrate has dismissed the case. Now Dr. Kailas Chandra Bose is a rich and respectable man, and he was therefore able to retain the services of such an able Barrister as Mr. Garth, and it was a fortunate chance for the boys that the assault made upon them by the policeman was seen by Mr. Halder, Barrister-at-Law. Under less favourable circumstances, the boys would most likely have been punished. The Deputy Commissioner of Police, Calcutta, is requested to dismiss at once the mounted policeman for his disgraceful conduct. The *esprit de corps* among police officers is very strong, and that is why the police commits all sorts of excesses in order to protect a policeman who commits an offence. The evidence given by Dr. Kailas Chandra Bose shows that on the occasion of the assault a police force was coming to plunder his house, and he had to keep all his valuables under lock and key and to keep his doors and windows closed in the evening. One of the policemen of the Jorasanko thana stated that he would have killed one of the boys if he had been present on the spot.

BANGABASI.

9. A correspondent of the same paper complains of the prevalence of theft at Katirai, a village in the Purneah district. Theft is invariably committed on dark nights. This is due to the carelessness of the police.

10. A correspondent of the *Dacca Prakash*, of the 1st January, says that he can personally testify to the wayward habits of the Police Sub-Inspector of Santipur, who generally stays away from the police station, thereby inconveniencing those who go there for the purpose of lodging complaints.

DACCA PRAKASH,
Jan. 1st, 1888.

The Police Sub-Inspector of Santipur.

11. A correspondent of the *Dainik and Samachar Chandrika*, of the 3rd January, says that certain individuals at Midnapore have received anonymous letters through the Post Office to the effect that their houses would be destroyed by fire on a certain day. This has caused considerable alarm, as such occurrences take place every year at Midnapore. The police can do nothing to suppress wicked men; they know only how to oppress the weak and the innocent. The old police was certainly oppressive, but it was strong and did right good and sturdy work. The present police is thoroughly inefficient.

DAINIK & SAMACHAR
CHANDRIKA,
Jan. 3rd, 1888.

The Midnapore police.

(b)—Working of the Courts.

12. The *Sansodhini*, of the 23rd December, says that the Munsif of Anara in Chittagong issued a summons to a witness. The peon charged with the service of the summons reported that the summons had not been served. And yet the Munsif committed the witness to a criminal court.

SANSODHINI,
Dec. 23rd, 1887.

The Munsif of Anara in Chittagong.

13. The *Charuvarta*, of the 26th December, says that serious allegations against Baboo Mahendra Chandra Mazumdar, Deputy Magistrate of Kishoregunge, in Mymensingh, have appeared in the correspondence columns of the *East* newspaper. If the allegations prove true, the Deputy Magistrate should be severely dealt with. The District Magistrate is requested to enquire into the matter.

CHARUVARTA,
Dec. 26th, 1887.

Baboo Mahendra Chandra Mazumdar, Deputy Magistrate.

14. The *Grambasi*, of the 30th December, calls attention to certain irregularities of which the Deputy Magistrate of Uluberia has been guilty while out on tour. The Deputy Magistrate constantly changes the programme of his tour without giving due notice of such changes, and pitches his tent without consulting the convenience of those concerned. While on tour the Deputy Magistrate attends his office very late in the day, so that on many occasions cases which had been fixed for hearing on certain dates could not be taken up through sheer want of time, and the parties to such suits and their witnesses had accordingly to suffer the greatest inconvenience. It is suggested that particular days in the week should be set apart for inspection work, and the current judicial business of the office should be attended to with strict reference to time and public convenience. It is stated, however, that it will be impracticable to follow this plan very strictly so long as the Executive and Judicial functions are not separated, but Sub-divisional Officers should act upon the principle indicated to the utmost possible extent they can think of.

GRAMBASI,
Dec. 30th, 1887.

The Deputy Magistrate of Uluberia.

15. The *Sanjivani*, of the 31st December, publishes the following charges against Baboo Mahendra Chandra Mazumdar, Deputy Magistrate of Kishoregunge, and expresses the hope that the worthy Magistrate Mr. R. C. Dutt and the just Lieutenant-Governor will enquire into the matter:—

SANJIVANI,
Dec. 31st, 1887.

The Deputy Magistrate of Kishoregunge, Mymensingh.

- (1). The Deputy Magistrate tried to appoint his own nephew as clerk of the Local Board of which he is the President; but the members of the Board not agreeing to this, he

appointed the municipal clerk as clerk of the Local Board, and had his nephew appointed to the vacant post in the municipality.

- (2). He gives contracts for works under the Local Board to persons living in his own house as well as to those from whom he obtains private services. This year he has given contracts to his cook. One Ramkumar Chuckerbutty, whom he gave contracts for works, cleared his tank. Another person named Hamid Bhuniya, to whom he has given contracts, has undertaken to prepare a lakh of bricks for the Local Board at a cost of Rs. 900 and another lakh of bricks for him at a cost of Rs. 550.
- (4). He pays those from whom he makes his purchases less price than what is agreed upon.
- (5). He does not attend Court at the proper time. He comes to Court almost every day after 2 P.M.
- (6). He does not receive complaints every day, and makes undue delay in giving judgments.
- (7). He announces his tours and sends his amlah to the mofussil, but he does not often join them there.
- (8). He holds Court at Jashadal, Mahinanda, and other places at a distance of only 3 or 4 miles from the sub-divisional headquarters, and yet charges travelling allowances.
- (9). He dines out while in the mofussil, and holds Court at the very house at which he dines.
- (10). He rewards men for private services. He has, for instance, made one man Honorary Magistrate for lending him an elephant and another man a Municipal Commissioner for supplying him with fuel.
- (11). The Doctor of the local jail, who is a great friend of his, purchased privately with his assistance the materials of a hut inhabited by prisoners, and had them brought to his house by them under his own eyes.
- (12). He still keeps in his office the apprentice Chandra Mohan Roy, whom he himself once fined for throwing official papers into water in a drunken state.
- (13). He employs municipal coolies to do his private work. He uses chairs belonging to the municipality at his own house, and much of his household work is done by the municipal tax-collector.
- (14). He raised Rs. 7,000 for the construction of a masonry bridge over the river Narsunda. But though three years have since passed away, not even one-half the bridge has been constructed. Nor has he given to the public an account of the expenditure of the money.

SANJIVANI,
Dec. 1st, 1887.

16. The same paper says that Honorary Magistrates, who hold the same position as Magistrates in charge of sub-divisions, should not be appointed on the recommendation of the latter. At any rate, a description of the attainments, pecuniary condition, and social position of the men who are recommended for the office of Honorary Magistrate should be required. The appointment of incompetent men as Honorary Magistrates may lead to the oppression of the ignorant people of the villages who think that Honorary Magistrates have the power to do anything they please. The police also commits much oppression with the help of these Honorary Magistrates. It is hoped that Sir Steuart Bayley will remove all Honorary Magistrates of this order.

SANJIVANI,
Dec. 31st 1887.

17. The same paper, referring to the case of Kritartha Kaluni, says that she and another woman, named Biraji Mayarani, laid an information at the Pursura

Kritartha Kaluni's case.

outpost to the effect that they had been robbed of their ornaments by certain persons. But the jemadar recorded only a complaint of assault, and did not go to investigate the case. Upon this Kritartha informed the Sanjivani Sabha of Bhangamora of the matter, and the Sabha brought the matter to the notice of the District Superintendent of Police. The District Superintendent deputed the Sub-Inspector of Jehanabad to investigate the case. An investigation was made with much pomp and flourish, but nothing was heard of the matter after that. Kritartha therefore went to Jehanabad and submitted a petition to the Deputy Magistrate on the subject. She produced ten respectable witnesses; some of them stated that they had witnessed the robbery, and one of them said that he had repaired Biraji's torn gold necklace. The other witnesses said that they had heard that Biraji Mayarani's ornaments had been returned to her by the accused. The Deputy Magistrate has dismissed the case on the ground that Kritartha did not lay an information of the robbery at the thana, and that her companion Biraji denied all knowledge of the matter. It is not known whether there was any other proof of the fact that information of robbery had not been laid at the thana besides the bare assertion to that effect of the police officers themselves. As for Biraji's denial, the cause of it had been stated in Kritartha's petition to the Deputy Magistrate as well as by some of her witnesses. Moreover, the Magistrate did not take her evidence on oath. Why was not Biraji summoned? Why was not also Kritartha's own deposition taken by the Deputy Magistrate? Kritartha's case may be retried under section 203 of the Code of Criminal Procedure, which lays down that no case can be dismissed except after taking the complainant's own evidence. Will not the Deputy Magistrate enquire into the conduct of the jemadar of Pursura who did not send up the accused for trial in proper time and has been otherwise guilty of neglect of duty?

18. The *Navavibhakar Sadharani*, of the 2nd January, referring to Mr. Holmwood's disobedience of the orders of the High Court, says that the public

NAVAVIBHAKAR
SADHARANI,
Jan 2nd, 1888.

are waiting to see what punishment the High Court, which sentenced a native Editor to two months' imprisonment for using language by mistake which seemed to convey reflections on one of its Judges, inflicts on the English Magistrate who has committed the far graver guilt of disregarding and disobeying its orders.

(c)—Jails.

19. The *Murshidabad Pratinidhi*, of the 30th December, praises the present Jailor of the local jail and his Assistant for the humane manner in which

The Jailor of Berhampore.

MURSHIDABAD
PRATINIDHI,
Dec. 30th, 1887.

they perform their duties. The convicts in the Berhampore jail are subjected to no oppression by these kindhearted officers.

(d)—Education.

20. The *Sansodhini*, of the 23rd December, takes exception to the action of the District Board of Chittagong in undertaking to supply paper to the candidates for the Lower Primary Scholarship Examination. At least six annas must have been spent in sending not more than six annas worth of paper to Lalanagar and other places. Who is to be held responsible for this waste of money? And will not such waste of money be a source of financial peril to the District Board? The candidates pay no examination fee, and no paper should therefore be supplied to them. It is also very

The Lower Primary Scholarship Examination in Chittagong.

SANSODHINI,
Dec. 23rd, 1887.

curious that the candidates for the Upper Primary Scholarship Examination, who have to pay examination fees, are not supplied with paper.

CHATTAL GAZETTE,
Dec. 27th, 1887.

21. The *Chattal Gazette*, of the 27th December, does not accept the conclusion arrived at by the Committee appointed to enquire into the cause of the

The Chittagong Madrassa. recent disturbance in the Chittagong Madrassa. The cause of the poor boys was not well represented. No one also spoke a word for the innocent head Moulvi, who suffered most in this connection. In these degenerate days the guilty triumph over the innocent.

BANGABASI,
Dec. 31st, 1887.

22. The *Bangabasi*, of the 31st December, says that the Chief Commissioner of Assam has issued a circular stating that all Mahomedan students, who

Mahomedan education in Assam. will pass the Entrance Examination of the Calcutta University, will be entitled to scholarships which will be granted by the Assam Government. Is it fear of the Mahomedans that leads to this exhibition of favour to Mahomedan students?

SOM PRAKASH,
Jan. 2nd, 1888.

23. The *Som Prakash*, of the 2nd January, says that most of the holders of University degrees are not men of real education. This is because the system

University education in Bengal. of education obtaining in the University is extremely faulty. That is a cramming system which exercises only the memory of the student without developing in any degree his intellectual faculties. University text-books are not mastered; they are only learnt by rote. The present University scholars in Bengal are as a class inferior in point of culture to the pre-University scholars. The old system called forth the intellectual powers of the students and produced men like the Revd. Lal Behari De, Baboo Kishori Chand Mittra, Mohesh Chandra Banerjee, Pyari Charan Sarkar Ishan Chander Banerjee, and the Revd. K. M. Banerjee, none of whom have yet been equalled by any among the present class of graduates. That the present University education does not produce men of real culture is because that education is imparted more with the view of enabling its recipients to make their livelihood than with that of producing sound scholars. It is therefore necessary that the system obtaining in the Calcutta University should be so altered as to impart solid knowledge and real culture to Bengali students.

NAVAVIBHAKAR
SADHARANI,
Jan. 2nd, 1888.

24. The *Navavibhakar Sadharani*, of the 2nd January, recommends that an attempt should be made to introduce the elective system in the selection of

Fellows of the Calcutta University. Fellows for the Calcutta University. The selections made by Government are sometimes bad.

(e)—*Local Self-Government and Municipal Administration.*

SANSODHINI,
Dec. 23rd, 1887.

25. The *Sansodhini*, of the 23rd December, complains that three or four women of ill-fame have taken up their quarters in Dewan Bazar. Dewan Bazar is a

Prostitutes in Chittagong. respectable quarter of the town, and is inhabited by a large number of students. Mr. Percival, the Vice-Chairman of the Chittagong Municipality, should therefore follow the example of the Calcutta authorities by removing these brothels from so respectable a quarter of the town of Chittagong as Dewan Bazar.

SANSODHINI.

26. The same paper is glad to find that Baboo Nityananda Roy has been nominated by Government as a

The Chittagong Municipality. Commissioner of the Chittagong Municipality. The late Chairman, Mr. Fuller, did not evince any interest in the affairs of the Municipality. He should not therefore be re-appointed Chairman. If Mr. Percival be appointed Chairman and either Nityananda

Baboo or Jattr Mohan Baboo be appointed Vice-Chairman, the work of the municipality will be satisfactorily managed.

27. A correspondent of the *Cháruvartá*, of the 26th December, complains that no voters in the Jamalpore Municipality, except some belonging to Ward No. 1, appeared at the polling station, though the polling officers waited for them for two hours. The manner in which the elections were conducted was most unsatisfactory. This failure is due to the action of party spirit.

CHANDU VARTÁ,
Dec. 26th, 1887.

28. A correspondent of the *Burdwan Sanjivani*, of the 27th December, says that the late elections represent the opinion, not of the general Burdwan public, but of the Mussulman cartmen of that town. The Burdwan Municipality consists of five Wards, of which Wards A and B are inhabited by educated and well-to-do people. Of the three educated gentlemen who represented Ward A, only one has been re-elected, and two Mahomedan gentlemen of comparatively lower rank have been returned in place of the other two. One of these Mahomedan Commissioners was an overseer under the municipality, and was dismissed for some fault or offence. The result of the election in Ward B has been equally unsatisfactory, because the non-election of Baboo Ram Lall Mukerji, a man of light and leading, is regarded as an extremely deplorable circumstance. The cause of all this is that many educated persons could not take part in the elections, because the Magistrate had carelessly omitted to include their names in the register of ratepayers, and the Civil Court was not closed on the day of election; and also because the new law by making cartmen eligible as voters has greatly strengthened the Mahomedans who form a strong body in Burdwan and are united by a strong feeling of clanship. The writer is not opposed to the principle of Local Self-Government, but he wishes to see certain rules made with the view of confining the exercise of the right of voting amongst men of position and education.

BURDWAN SANJIVANI,
Dec. 27th, 1887.

29. A Ranigunge correspondent of the same paper, referring to the coming elections at Ranigunge, warns the public to be careful in the election of Commissioners, and not to conduct the business in a haphazard style. Many well-to-do people at Ranigunge live in hired houses, and are not, therefore, under the law in force, regarded as ratepayers; and they are on this account not entitled to be elected as Commissioners. Many of them, however, would make excellent Commissioners if they could be elected. Mr. Teunon is therefore requested to alter this law or bye-rule which stands in the way of the election of such men as Commissioners of the local municipality.

BURDWAN SANJIVANI.

30. The *Sahachar*, of the 28th December, thinks that after a trial of three years the success of the elective system in the municipalities has been fairly established. The results of the late elections have been particularly encouraging, as able men have been returned in all places. Judging from the past, the best hopes may be entertained for the future.

SAHACHAR,
Dec. 28th, 1887.

31. The *Surabhi and Patáka*, of the 29th December, says that the late municipal elections were conducted with unusual enthusiasm; that with a few exceptions the fittest men have been returned; and that interest was shown in the elections, not only by the educated Baboo, but also by low and illiterate people.

SURABHI & PATÁKA,
Dec. 29th, 1887.

32. A correspondent of the *Grambási*, of the 30th December, calls attention to the inactivity of the Local Board. The roads are in a state of utter disrepair. They are, in fact, in a more neglected state

GRAMBASÍ,
Dec. 30th, 1887.

The working of the Local Board at Chandrabhag, Howrah.

now than they ever were previous to the introduction of Local Self-Government. The members of the Local Board do absolutely no work.

BANGABASI,
Dec. 31st, 1887.

33. The *Bangabasi*, of the 31st December, strongly supports the view taken by the *Burdwan Sanjivani* regarding the introduction of the elective system into this country.

The elective system in India.

The elective system will not suit India, and will not harmonise with her social organization. The *Burdwan Sanjivani* has clearly understood from the results of the municipal elections that the higher classes of people in this country will derive no benefit from the introduction of the elective system. Disinterested patriotism is a rare thing in this age. It is selfish men, eager to make a name for themselves, who become candidates for municipal elections, or for memberships of District Boards. Their only object is to domineer over and to be feared and respected by others.

DAINIK & SAMACHAR
CHANDRIKA,
Jan. 2nd, 1888.

34. The *Dainik and Samachar Chandrika*, of the 2nd January, does

The proposed road from Sealdah to the Hooghly Bridge.

not see any necessity for the proposed road from Sealdah to the Hooghly Bridge for purposes of trade. The railway bridge at

Naihati has been constructed to serve that purpose by connecting the East Indian with the Eastern Bengal Railway line. If the proposal for the new road is persisted in, the bridge at Naihati should be demolished. The proposed road would indeed improve the appearance of the town, and to some extent also its sanitation, but there must be a limit to everything, and especially to expenditure. A better proposal would be to secure the health and beauty of Calcutta by burning down the whole town and rebuilding its houses and reconstructing its roads according to the tastes of the European community.

Neither Hindus nor Mussulmans are willing to part with their ancestral habitations. And Mr. Cotton's proposal to acquire more lands on both sides of the proposed road than would be required for its construction for the purpose of selling them again at a profit is open to the gravest objection. It would, in fact, be extremely unjust for the municipality to force people to quit their houses, in the name of the law, and to dictate its own terms in the transaction in order that it may be able to sell the lands thus acquired at an advantage. An Anglo-Indian Commissioner of the name of Simpson is very angry with the natives because they entertain a superstitious attachment for their ancestral homes, and he says that in England people would be prepared to demolish churches and erase tombs for such public purposes. What Mr. Simpson says may be true of an essentially mercantile people like the English, and Mr. Simpson will perhaps willingly sell a part of his own flesh for the sake of the money he will receive, and he will probably part even with what is dearer to him than life itself for the benefit of others. But the people of this country cannot appreciate the value or propriety of self-sacrifice of this kind. The natives of India look upon their ancestral homes as sacred sanctuaries, and will not part with religion for the sake of money. It will not do to compare India with England. If the views of the rate-payers of Calcutta in regard to the proposed road are consulted, Mr. Cotton's project will have to be given up.

DAINIK & SAMACHAR
CHANDRIKA.

35. A correspondent of the same paper, says that the municipal elections at Chandrakona, in Midnapore, have resulted very satisfactorily, several competent persons having been returned as Commissioners.

The municipal elections at Chandrakona, Midnapore.

DAINIK & SAMACHAR
CHANDRIKA,
Jan. 3rd, 1888.

36. A correspondent of the *Dainik and Samachar Chandrika*, of the 3rd January, says that a certain individual at Badu, in Baraset, 24-Pergunnahs, received votes by feeding a great number of low class

The municipal elections at Badu, in Baraset, 24-Pergunnahs.

people. This led to many well-qualified persons being disappointed in their candidature for Commissionerships.

37. A correspondent of the same paper is perfectly satisfied with the results of the municipal elections at Midnapore. He is glad to find that people are taking a strong interest in works of public utility, and that even illiterate people are learning to express their independent views upon public questions.

DAINIK & SAMAGRA
CHANDRIKA,
Jan. 3rd, 1888.

(f)—Questions affecting the land.

38. A correspondent of the *Samaya*, of the 30th December, writing from Golaghat, Assam, says that the survey school that was established there in October last is attended by a number of old and decrepit men ignorant of the first principles of arithmetic. And these men are to conduct the cadastral survey of Assam!

SAMAYA,
Dec. 30th, 1887.

(g)—Railways and communications, including canals and irrigation.

39. The *Sansodhini*, of the 23rd December, praises Mr. Lyall, the Commissioner of the Chittagong Division, for his strong advocacy of the projected Chittagong railway scheme. A railway line in Chittagong will materially help the advancement of the people of that district. And as Government calculate that the proposed line will be a paying one, there should be no delay in constructing it.

SANSODHINI,
Dec. 23rd, 1887.

40. A correspondent of the *Charuvarta*, of the 26th December, contradicts the statement published against the Station Master of Mymensingh in a previous issue of this paper (see Weekly Report on Native Papers for the week ending the 31st December 1887, paragraph 36).

CHARU VARTA,
Dec. 26th, 1887.

41. A correspondent of the *Sanjivani*, of the 31st December, complains that almost all the employes of the Ranaghat railway station are given to drinking, and that they are seldom found in a conscious state after 12 P.M. They often quarrel in the station with outside people. The Railway authorities are requested to enquire into the matter.

SANJIVANI,
Dec. 31st, 1887.

42. The *Som Prakash*, of the 2nd January, referring to the placing of the Dacca State Railway in the hands of the Manager of the Eastern Bengal line, says that this arrangement cannot be considered satisfactory for more reasons than one. The Manager of the Eastern Bengal State Railway has not proved himself a man of exceptional abilities; he has even failed to efficiently manage his own line, and he will not be equal to the task of managing two distinct lines. Baboo Ramgati Mookerjee, who possesses great railway experience, should have been entrusted with the Dacca line. According to the new arrangements, the District Locomotive and Traffic Superintendents have been replaced by two young Assistant Superintendents—a most unwise step. Economy may have operated as a motive, but this was economy bearing too high a price. A few days later on another change had to be made: the young men referred to were transferred; a Traffic Inspector was appointed in the Traffic Department and a Locomotive Foreman in the Locomotive Department. This was a change from bad to worse. There is not much anxiety about the Locomotive Department, but it is of the utmost importance

SOM PRAKASH,
Jan. 2nd, 1888.

that there should be a competent man in the Traffic Department. Unless these things are attended to, no improvement can be expected to take place in this line.

(h)—General.

AL PUNCH,
Dec. 26th, 1887.

43. *Al Punch*, of the 26th December, points out the difference between the proportion of Mussulman to Hindoo officers in Bengal and the North-Western Provinces, and says that the proportion of Mussulman officers is smaller in Bengal, because greater value is attached there to University diplomas. But Mussulmans will not obtain their proper share of appointments in the public service if Government does not look more to the possession of personal fitness than to the possession of University diplomas. It is hoped that the just Sir Stuart Bayley will consider this matter.

CHARU VARTA,
Dec. 26th, 1887.

44. A correspondent of the *Châruvartâ*, of the 26th December, states that Mr. R. C. Dutt, Magistrate of Mymensingh, has given universal satisfaction by his urbanity and suavity of manners. He has closely inspected the different departments of the Jamalpore Sub-divisional office. He has also inspected the town and the local jail, the dispensary, the police station, and the municipal office. He has, in the interest of truth and justice, severely criticised the irregularities which he has detected in the course of his inspection; but he has also with perfect grace and courtesy given directions to all concerned for their future guidance.

CHARU VARTA.

45. Another correspondent of the same paper says that the Sub-Registrar of Kendua in Mymensingh is a perfect gentleman, but his amlah are all bad men. No deed is registered in that office unless it is presented by a muktear.

BURDWAN SANJIVANI,
Dec. 27th, 1887.

46. A correspondent of the *Burdwan Sanjivani*, of the 27th December, is sorry to hear of the transfer of Mr. Teunon, the Magistrate of Ranigunge. He has recently initiated certain important works, such as the excavation of a tank and the improvement of the drainage of the town, and his transfer at this time will therefore be extremely inopportune. Mr. Oldham, the Magistrate of Burdwan, is therefore requested to keep Mr. Teunon at Ranigunge for the present.

HINDU RANJIKÂ,
Dec. 28th, 1887.

47. The *Hindu Ranjikâ*, of the 28th December, cannot accept as correct the following view taken in the *Statesman* newspaper of the clause "I promise to pay on demand, &c.," in currency notes:—"Were the Government to undertake to cash its notes at any and every civil treasury in the country, it would have to defray the entire cost that attends the transmission of silver from one part of India to another. No Government anywhere undertakes to pay its currency notes at any treasury but that which issued the note, or certain other treasuries where it is a convenience both to Government and the public that the conversion should be made freely. The 'promise to pay' is confined to the circle offices which issue the notes."

It is difficult to understand why every treasury officer should not honour a note by paying cash for it. Every Government treasury is bound, by the promise of Government, to pay the amount of a currency note, and there is no warrant or authority whatever for distinguishing between the Currency Office in Calcutta or elsewhere and a district treasury in the matter of paying the amounts of currency notes. Illiterate people in this country think that Government takes all their gold and silver and gives them bits of paper in exchange, and this belief, a very harmful one, will

acquire strength if currency notes cannot be cashed in all Government treasuries. It should also be borne in mind that Government makes a large income by making profitable investments of the money paid in exchange for these notes. It should not therefore grudge to spend a small portion of that income for the purpose of sending silver to all its treasuries for paying currency notes.

48. A correspondent of the same paper makes certain complaints against Wahiduddin Mahammud Meah, Inspector of Post Offices, Rajshahye. It is said that Wahiduddin Meah has suspended the Sub-Postmaster of Charghat for misappropriating Rs. 151-8, the amount alleged to have been given to him by an up-country trader for transmission by money-order. But when the Superintendent of Post Offices came to enquire into the matter, the complainant produced before him a receipt on ordinary paper in a handwriting which did not correspond with the handwriting of the Sub-Postmaster and bearing no Post Office seal. The Sub-Postmaster is not on good terms with the Inspector, who is a friend of his enemy, Wazir Mahammud Meah, the Sub-Inspector of Police, Charghat. Purna Baboo, the Superintendent of Post Offices, should not therefore have entrusted this important case to the Inspector of Post Offices. If he had personally enquired into the case, the poor Sub-Postmaster and the village postman would not have thus been unjustly suspended. On another occasion, Wahiduddin Mahammud Meah while inspecting the Kajla Post Office found that the cash was short of the actual balance; but he took no notice of the matter.

HINDU RASNIKA,
Dec. 28th, 1887.

49. The *Akhbar-i-daru-saltanat*, of the 28th December, says that a rule should be made requiring senders of bearing letters to pay postage thereon when the addressees cannot be found.

AKHBAR-I-DARU-
SALTANAT,
Dec. 28th, 1887.

50. The *Sahachar*, of the 28th December, gives a brief history of the religious endowments made by the Peishwa Amrita Rao and his successors. The endowments were of the value of five lakhs of rupees, invested in Government securities. All this property was taken charge of by the Administrator-General during the minority of Madhu Rao, the grandson of the original donor. In 1855 the Administrator-General, for some unknown reason, stopped payment of interest on the invested temple property.

SAHACHAR,
Dec. 28th, 1887.

Madhu Rao joined the Sepoy Revolt of 1857, and along with all his other property, this temple property also was confiscated by Government. The writer does not wish to exculpate Madhu Rao from blame, but he regards the confiscation of the temple property as an extremely unjust and illegal act, as that property formed in no sense whatever a part of Madhu Rao's personal or ancestral property, but belonged, of right, to the temples. Captain Hearsey represented this matter to Lord Ripon demanding redress. Sir Alfred Lyall, to whom Lord Ripon referred the matter, shelved the question. But Captain Hearsey, who is not a man to be cowed by mere browbeating, appealed anew to Lord Dufferin, with the result, however, that the Government of India has refused to take up the matter "after such a lapse of time." This result will sorely wound the feelings of every Hindu, and will even produce disquietude among men of every religion, Sikh, Jaina, Christian or Mussulman. This decision of the Government will also alarm the native chiefs.

51. The same paper has heard that the missionaries in the Sonthal Pergunnahs are constantly complaining of the evils of the outstill system and asks whether Sir Stuart Bayley will attend to their complaints.

SAHACHAR.

URDU GUIDE,
Dec. 29th, 1887.

52. *The Urdu Guide*, of the 29th December, referring to the instruction issued by the Madras Government asking the local branch Mahomedan Association to

Mussulmans in the public service.

prepare a list of Mussulman candidates for employment in the public service, says that the preparation of such lists has been productive of no good to the Mussulmans in Bengal. And the reason is that the European heads of offices do not themselves condescend to select men for appointments, and leave the selections in the hands of their Bengali head assistants.

BHARAT MITRA,
Dec. 29th, 1887.

53. *The Bharat Mitra*, of the 29th December, says that, though the native soldier is no way inferior to the European soldier, he gets a monthly pay of

Native soldiers.

only Rs. 7, while the European soldier obtains a pay of Rs. 14. This shows that Government looks upon the two classes of troops with different eyes.

SURABHI & PATAKA,
Dec. 29th, 1887.

54. *The Surabhi and Pataka*, of the 29th December, says that the people of India have now awakened to a sense of their own responsibility in financial matters,

The Indian Budget.

and suggests that the budget estimate should be discussed in the Legislative Council before being passed. So important a matter should not be left to the Finance Minister's individual discretion. The administration of public affairs cannot be perfectly satisfactory so long as the Legislative Council is not remodelled on a representative basis. But it will in the meantime be a great step in the right direction to obtain the vote of the Legislative Council upon the budget. The Bengal Chamber of Commerce has made a representation to Government to this effect, and has received the support of the Chambers of Commerce in Bombay and Madras. It is hoped that the Government of India will grant its request, and thereby give partial effect to the principle of Self-Government.

SULABH SAMACHAR &
KUSHDAHA,
Dec. 30th, 1887.

55. *The Sulabh Samachar and Kushdaha*, of the 30th December, has heard a rumour to the effect that, at the instigation of the Indian Government, a fresh press law is being prepared in the India Office.

The proposed revival of the Press Act.

Government should not, however, harass the native press in this manner. The generous and noble British nation should not take to heart a hard word or two spoken by the Bengali editors, and they should not deprive their Indian subjects of the right of free speech. The Indians have been deprived of every other privilege. The Arms Act has deprived them of the means of self-defence against thieves and dacoits and wild animals.

The editors of the vernacular newspapers too are requested to be more sober and temperate in their tone. They should show due respect to all officials. They should give up their habit of finding fault with Government officers. To err is human, and so Government must sometimes err. Its responsibility is very great, and the work it has to do is very difficult and arduous. All this should be taken into consideration in criticising the acts of Government.

SAMAYA,
Dec. 30th, 1887.

56. A correspondent of the *Samaya*, of the 30th December, writing from Goleghat, Assam, says that the local jubilee funds have been devoted to the pur-

The Goleghat dispensary in Assam.

poses of the dispensary at that place. He suggests that, as there is only one native doctor at Goleghat, the local authorities should not forget, while furnishing the dispensary with good medicines, to provide it with a competent Assistant Surgeon.

SAMAYA.

57. The same paper, referring to the memorial of the Bethel Sonthal Mission to Government, praying for the abolition of the outstill system and pointing

The outstill system.

out its injurious effects, hopes that Sir Stuart Bayley will consider it favourably.

58. The same paper says that the income-tax is a universally unpopular impost, say what Government may to the contrary. "You want money, and it is our

The income-tax.

duty to supply your wants as long as we have anything whatever to pay you,"—is the sort of language which will indicate the frame of mind in which the Bengalis submit to this tax without a murmur. An innate instinct of loyalty to constituted authority leads them to bear hardships, and even to submit to privations in paying this tax. So their acquiescence should not be interpreted to mean willing submission. The unpopularity of the tax is increased by the unjust and oppressive manner of its assessment by the assessors, who are so disliked by the people that they deny them even the commonest hospitality when asked to do so. It is feared that these remarks will not be agreeable to Lord Dufferin and will produce no effect. But the unpopularity of this tax is owing not so much to the assessors as to the Deputy Collectors who are charged with its administration; and it is clear that these Deputy Collectors have at least the sanction of Government in all that they do in this connection. The assessors often fail to obtain correct facts and information in the mofussil; few people are willing to give them correct information, and the information they do get is often utterly wrong, because they are misled by their informants out of grudge or interested motives. Municipal Commissioners and punchayets are not to be trusted in the matter of furnishing correct information, because they are divided into faction. And, lastly, the assessors do their work in a hurry, because they are obliged to visit about 10 or 15 villages every day. The *Bengalee* and other newspapers blame the assessors in this connection, but the assessors are not alone to blame. The whole management of the business is faulty, and the greatest blame attaches to the Collectors charged with the administration of this obnoxious tax.

SAMAYA,
Dec. 30th, 1887.

So far as the writer has been able to ascertain, he is in a position to say that very few among the assessors are open to the charge of bribery; but there can be no denying that many of them make very unreasonable assessments, either in ignorance or with a desire to please their official superiors. It is the duty of the Deputy Collectors to correct the mistakes of the assessors; but the Deputy Collectors do not, as a rule, do so. The present Lieutenant-Governor, who is a man of strong principles, should look to this matter. The writer has read with pleasure His Honour's Resolution on the Annual Income-tax Report, and he only wishes to see action conform to advice.

59. The same paper says that Lord Dufferin has not done a single act during the three years of his rule for which the natives may feel indebted to him. He is a great diplomatist, and his words are sweet; but his actions are in no way praiseworthy. Reference is then made to the expenses incurred in the Burma war, to the new taxes that have been imposed, to the expenditure of enormous sums of money on the North-Western Frontier owing to the fear of a Russian invasion, and it is observed that His Excellency has not done a single work of real utility for the people of this country. It is hoped, however, that Lord Dufferin will, during the two remaining years of his rule, conduct the administration in such a way as will earn for him the gratitude of the people.

SAMAYA.

60. The *Grámbási*, of the 30th December, expresses satisfaction that a just man like Mr. Westmacott has been entrusted with the duty of examining the working of the outstill system in the districts of Howrah and Hooghly, and hopes that Mr. Westmacott will take the evidence of men of education

The outstill system.

GRÁMBÁSI,
Dec. 30th, 1887.

and character and not depend upon such accounts as may be furnished to him by police and excise officers.

BANGABASI,
Dec 31st, 1897.

61. The *Bangabasi*, of the 31st December, strongly condemns Government for rejecting the petition addressed to it by Captain Hearsey on the subject of the confiscation of the temple endowment made by Amrita Rao Peishwa and his descendants. Government has informed Captain Hearsey that it is "unable after such a lapse of time to undertake the institution of an inquiry into the matter on such vague statements as those contained in the memorial under acknowledgment." But if the Government think that the confiscation amounted to a violation of a sacred trust—that is, to a violation of trust of a kind which would be reprehensible if made even by a private individual—surely it should not decline to reopen the question on the plea of limitation or lapse of time. There are many considerations which should induce the Government to reopen this question. In the first place, the institution of an inquiry into the matter is desirable on grounds of political morality, the Government having its obligations as well as its rights. In the second place, the question is a most delicate one, because it affects the Hindu religion and Hindu religious feelings. It will not be expedient on the part of the present Government to sleep over this question of wrongful confiscation. The injustice done in this case, if not soon remedied, will create widespread discontent amongst the people. Lord Dufferin is a farsighted statesman, and he should therefore do his best to place himself above the reach of calumny by mending matters without delay.

The Peishwa endowment case.

BANGABASI.

The manufacture of salt on the east coast of Orissa.

62. The same paper publishes a letter stating that the Government order prohibiting the manufacture of *panga* salt on the east coast of Orissa has thrown a very large number of workmen out of employment. The abolition of the manufacture of *panga* salt has deprived many of their only means of livelihood in that part of the country, and they are consequently in great distress. It is not easy to manufacture *karkach* salt on the coast of Balasore. Crabs do immense injury to that manufacture. The soil there is also soft, and the coast is low. Again, no previous notice was given to the contractors of the Government's intention of prohibiting the manufacture of *panga* salt, and the contractors have been consequently subjected to great pecuniary loss. They have, in fact, given up the idea of manufacturing salt, and are seeking other investment for their money. And so the working class is not getting work. It is rumoured that the Collector of Balasore has, after making careful inquiries, reported to Government on the present deplorable condition of the people in that part of Orissa, and the Commissioner of Orissa has strongly supported his representations. The Government is therefore requested to issue a fresh order within this very month of December permitting the manufacture of *panga* salt.

BANGABASI.

A postal grievance.

63. A correspondent of the same paper says that Khanpore and Gobrapota are situated at a distance of three miles from Krishnagore. Letters, &c., were formerly delivered in those villages through the Krishnagore post office, and that arrangement was very convenient to the people. But a village post office was established at Ashannagore more than a year ago, and all letters for Khanpore and Gobrapota are since being delivered through this new post office, which is situated at a distance of five miles from those villages. The peon never comes to Khanpore to deliver letters. He leaves all letters for Khanpore with any man of Gobrapota he meets on his way. This has greatly increased the inconvenience of the people. The authorities were twice applied to and gave assurances that the grievance would be removed, but no steps have been taken in this direction. The authorities

are therefore requested to issue orders directing that all letters for Khanpore and Gobrapota may be delivered through the Krishnagore post office as before.

64. Another correspondent of the same paper says that the out-still at Palashan, a village near Rayana in Burdwan, was abolished three years ago. But drunkenness in the village has not decreased. Liquor is available there at all times of the day. The Government is requested to inquire whence and how this liquor is imported?

BANGARAH,
Dec. 31st, 1887.

65. The *Sanjivani*, of the 31st December, says that the Magistrate of Khulna has passed an order with the view of gratifying the District Engineer, who was threatened with rough usage by some members of a *sankirtan* party on account of his having struck with his whip one of the members of that party. The order is to the effect that no *sankirtan* procession will henceforward be allowed in the streets, and that five or more persons must not assemble and talk in the streets without his order. Such an order is certainly very despotic and illegal. Reference is also made to the fact that the Engineer slapped a draftsman on the cheek and abused him in foul language for faulty work. The Lieutenant-Governor is requested to enquire into these matters.

SANJIVANI,
Dec. 31st, 1887.

66. The *Dacca Prakash*, of the 1st January, is inclined to believe that there is no foundation for the *Daily News's* statement that the Home Government contemplates the re-introduction of the Vernacular Press Act. The native press has done nothing to incur the displeasure of Government. On the contrary, its usefulness to Government is such as cannot be approached by any number of Anglo-Indian newspapers put together. The native papers set the mind of the general public at rest on important matters by informing them of the true state of things, and they explain the real motive of Government, making it appear that Government does not sanction wrongdoing on the part of wicked officials. But for such service, rendered by the native press, reports of official injustice and oppression would assume a sensational character, and thereby produce disastrous consequences in the country. It should be borne in mind that it was a mere sensational story which brought on the great Sepoy Revolt of 1857. The native press is the agency through which the belief is engendered in the public mind that no harmful act or measure has the approval of Government, and that Government never fails to visit erring members of the public service with condign punishment. The Government, too, learns through the medium of the native press the views of the native public on all public questions, and is thus enabled to conduct the administration rightly. From what is known of Lord Dufferin as a statesman, it is not to be believed that so unwise an act as the re-introduction of the Press Act will be done during his administration.

DACCA PRAKASH,
Jan. 1st, 1888.

67. The *Som Prakash*, of the 2nd January, is sorry that the Government has taken no notice of the representations it has repeatedly made regarding the incapacity of the Commissioner of Orissa, the highhanded proceedings of the Magistrate of Balasore, the sad condition of the State Railways in Bengal, the disorder prevailing in the Judicial Department, the inefficiency of the police, and the sufferings of the people generally. English education has a denationalising effect upon the minor zemindars—witness the Rajah of the Tributary Mehal of Mayurbhunj in Orissa, who has lost his faith in his ancestral religion. The Mayurbhunj State is also being managed in a very unsatisfactory manner. The ascendancy

SOM PRAKASH,
Jan. 2nd, 1888.

in that State of a number of *protégés* of the Commissioner of Orissa is universally disliked.

Government is ruining the natives by showing undue partiality to the Europeans. Not a single act of Government is in any degree characterized by magnanimity. Government was more generous and magnanimous in the early days of its rule. All high posts in its gift are now occupied by Europeans, who, moreover, have monopolized all trade and commerce, arts and manufactures. The Government turns a deaf ear to all complaints and grants no redress.

SOM PRAKASH,
Jan. 2nd, 1888.

68. The same paper says that there was a time when the agricultural population of India had only to pay a land-tax, and were not, as now, oppressed with numerous burdensome imposts. In the days of the Nawabs, the zemindars were in the habit of extorting money from their tenants in the shape of abwabs, but such extortion was not the rule and was limited to certain special occasions, such as festive and ceremonial celebrations. At the present day, however, every tax or cess is a continuous legal burden, and there is no escape from it. Again, the older class of zemindars levied abwabs for laudable purposes, but their present successors levy abwabs because they cannot otherwise find money to give costly entertainments to Europeans or to purchase articles of European manufacture.

True statesmanship requires that no taxes should be imposed at the risk of impoverishing the people. The British Government, however, has not, during the last 120 years of its existence, shown the least regard for the welfare of its subjects in this respect. It has made no effort whatever to feed the starving population of India, to improve the fertility of the soil of the country, or to extend the area under cultivation. And it has made every effort to search out the mineral and other products of the country for the benefit of the ruling class, thereby indirectly ruining Indian industries and causing starvation in India itself. But the rulers of the country, 75 per cent. of whose population are agriculturists, are under an obligation to consult the interests of that class of their subjects. The administration of India will not therefore be productive of general welfare if it is guided only by the cries and clamours of a handful of interested place-hunters. Government should carefully ascertain the real wants of the great mass of its subjects and exert itself to supply them. It will then deserve to be called a really good government, and the poor starving population of India will be saved.

NAVAVIBHAKAR
SADHARANI,
Jan. 2nd, 1888.

The Peishwa endowment.

69. The *Navavibhakar Sadhārānī*, of the 2nd January, referring to Lord Dufferin's refusal to make any enquiry into the question of the confiscation of the Peishwa endowment, says that, it is not easy to see how the English Government confiscated a grant made for religious purposes, and how the endowment made by Binayak Rao could be confiscated for the fault of his son. The matter should be represented to the Secretary of State. And if the question is raised in Parliament, this much at least will be gained that Government's dealing of this kind will obtain publicity. A law suit may also be instituted for the recovery of the endowment.

NAVAVIBHAKAR
SADHARANI.

70. The same paper says that as no members of the Public Service Commission has dissented from the Commission's report, it may be inferred that the report has been a satisfactory one.

DAINIK & SAMACHAR
CHANDRIKA,
Jan. 3rd, 1888.

The value-payable system.

71. The *Dainik and Samāchār Chandrikā*, of the 3rd January, hears that cheating and fraud are rife under the value-payable system. Designing persons take advantage of the system to send waste paper and rubbish under pretence of sending books or parcels. The postal peons do not deliver

the packets before receiving payment, and the Postal Department pays no compensation where packets sent by value-payable post are found to contain nothing but rubbish. A few days ago a student of the Benares College received a value-payable packet from Messrs. T. K. Sarma and Company, a firm of Calcutta book-sellers, and found, after paying Rs. 2-6 to the postman, that it contained nothing but waste paper. The student addressed the Postal Department on the subject, but was told that it was no fault of the Post Office, but of the book-seller. The book-seller being communicated with, replied that the Post Office was to blame. Side by side with its many advantages, the value-payable system possesses several defects which should be removed without delay.

III.—LEGISLATIVE.

72. The *Surabhi and Patáká*, of the 22nd December, says that, in trusting Sir Henry Harrison as their friend,

SURABHI & PATAKA,
Dec 22nd, 1887.

The Calcutta Municipal Bill.

the natives have misplaced their confidence;

for the Bill that Sir Henry is supporting will prove detrimental to the interests of the native community (1) by increasing the number and power of the European Commissioners and decreasing those of the natives; (2) by enhancing the present rates and taxes; and (3) by absorbing the Suburbs into the Calcutta Municipality. The first of these objections seriously affects the principle of Self-Government, and has consequently received the greatest amount of attention; but the other two objections, although of a local character, are by no means less serious. The writer thinks that the Bill should be abandoned in its entirety, as no amount of alteration or amendment will make it acceptable to the native community. It is hoped that Sir Steuart Bayley, who is in some measure trusted and respected by the Bengalis, will throw out the Bill and uphold the fundamental principle of Local Self-Government.

73. The same paper, of the 29th December, referring to the first object of the Municipal Bill, namely, the

SURABHI & PATAKA.

The Calcutta Municipal Bill.

increase of the number of European Commis-

sioners, says that when Sir Richard Temple introduced the elective principle into the Calcutta Municipality, the voting right was made to depend upon the amount of taxes paid by the voters. As a consequence of this, the Hindu element of the Town acquired predominance in the municipality. The object of the present Municipal Bill is to make the European element in the municipality strong at the expense of the native element. The prime mover of the Bill, Sir Henry Harrison, desires to see all sections of the community fairly and equally represented. The principle is good enough, but to carry it out at the expense of any community would be highly unjust. The tendency of the proposed Bill, however, is not so much to equalize power as to unduly strengthen the European element, because the principle by which it is proposed to guide the municipal elections is calculated to increase the number of European Commissioners.

Referring secondly to the bearing of the Bill upon the question of taxation, the writer says that the Bill not only contemplates the enhancement of all the rates, but makes some very harsh regulations regarding the assessment of houses.

Thirdly, the license rules are proposed to be made still more stringent, because license fees will be levied on every distinct trade or business, and not as now on every tradesman. It will therefore be impossible, as now, for any man to carry on two different trades or business under one license. This change will be ruinous to petty shop-keepers.

Fourthly, it is contemplated to give power to the municipal officers to seize horses or carriages on suspicion of non-payment of license tax. This will be a very distressing regulation.

DACCA PRAKASH,
Jan. 1st, 1888.

74. The *Dacca Prakásh*, of the 1st January, referring to the proposed amendment of the Widow Marriage Act, says

The proposed amendment of the Widow Marriage Act.

that the present rulers of India do not hesitate to overthrow old and established Hindu

institutions if these happen to conflict with their own notions of the fitness of things. While they pay no attention to the unanimous voice of the whole native population praying for something good or useful (*e.g.*, the prevention of cow slaughter, the repeal of the Arms Act, and the abolition of the outstill system), they readily lend themselves to any proposal that agrees with their own ideas, even if it emanates from very objectionable and uninfluential quarters, and by doing so place a whole people in jeopardy. Widow marriage cannot prevail in Hindu society, because it is opposed to the Hindu shastras and conflicts with Hindu sentiment. It is unwise to attempt such an impossibility: it is even unjust to force something upon the Hindus which is opposed to their religion and common sense. The Hindu can lay down his life, but he cannot do anything incompatible with his reason and religious belief. The Government will gain nothing by carrying out the monstrous proposal relating to an amendment of the Widow Marriage Act, and it is clear that it has nothing whatever to do with such matters. Government should therefore be forewarned, and it is hoped that it will not entertain any proposals aiming at the introduction of widow marriage among Hindus.

NAVAVIBHAKAR
SADHARANI,
Jan. 2nd, 1888.

The proposed medical registration law.

75. The *Navavibhakar Sádharaní*, of the 2nd January, does not see why people should startle at the proposal to enact a law for the suppression of quackery. Quackery commits more havoc than disease.

IV.—NATIVE STATES.

SAHACHAR,
Dec. 28th, 1887

76. The *Sahachar*, of the 28th December, regrets to find that matters do not wear a very peaceful aspect at Travancore, where the Resident has fallen out with

Travancore.

the Rajah's brother and charged him with leading the Rajah astray. The Rajah's brother retorts by bringing the same charge against the Resident. The relations between the two brothers are also somewhat strained. The Governor, Lord Connemara, has deputed his Chief Secretary, Mr. Stokes, to inquire into the matter. The writer suggests that the best course would be to remove the Resident, for it would not be advisable to banish the Rajah's brother from Travancore even if the Secretary should find him guilty.

NAVAVIBHAKAR.
SADHARANI,
Jan. 2nd, 1888.

77. The *Navavibhakar Sádharaní*, of the 2nd January, referring to the vast sums already spent by the Gaekwar in Europe, says that it will be a matter of regret if no proportionate benefit is derived from this expenditure.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

BURDWAN SANJIVANI,
Dec. 27th, 1887.

78. A correspondent of the *Burdwan Sanjivani*, of the 27th December, writing from Rayana, near Burdwan, states that the police report on the state of the crops in south Burdwan, giving the

Police report on the state of the crops in Burdwan.

outturn as a 4-anna one, is utterly false, because only an 8-anna crop has in point of fact been harvested. The police is strongly condemned for sending such false reports to Government.

ARYAVARTA,
Dec. 27th, 1887.

79. The *Aryavarta*, of the 27th December, says that wheat is selling at 12 seers per rupee for some years past. Other staple articles of food are also very

Food-grains in India.

dear. These high prices are due to want of rainfall, as well as to increased exportation. And now that the exportation of American wheat to England is stopped, the price of wheat in India will rise much higher. Under these circumstances, it will be an act of real mercy on the part of the English Government if it drowns the Indians in the deep sea, and thus puts an end to their sufferings all at once.

80. The Dumurdaha correspondent of the *Bangabási*, of the 31st December, says that the paddy crops have failed in that village. Straw is selling at a very high price. The village is full of dense jungle. There are no roads there. Ravages of tigers are being heard of. Tigers have carried off a number of cattle.

The condition of the crops at Dumurdaha in Hooghly.

BANGABASI,
Dec. 31st, 1887.

VI.—MISCELLANEOUS.

81. A correspondent of the *Cháruvártá*, of the 26th December, reports the prevalence of cholera of a virulent type at Kundali, a village near Kendua, in Mymensingh. Eight or ten people died of this fatal disease in two or three days. Medical aid is much needed. The Government is requested to attend to the matter.

Cholera at Kundali, in Mymensingh.

CHABU VARTA,
Dec. 26th, 1887.

82. The *Burdwan Sanjivani*, of the 27th December, referring to Sir Lepel Griffin's late utterances at Gwalior, says that, although his object in holding the Bengalis up to ridicule was not praiseworthy, yet there was a great deal of truth in what he said about the people of this province. It cannot, for instance, be denied that the Bengalis have not yet done any real work, and that their activity does not extend beyond the making of speeches. It is also true that the Bengalis have as yet done nothing to vindicate themselves from the charge of being a pusillanimous people. Sir Lepel Griffin is also right in advising the natives not to believe in men who have abandoned their nationality.

Sir Lepel Griffin and the Bengalis.

BURDWAN SANJIVANI
Dec. 27th, 1887.

83. The *Sahachar*, of the 28th December, says that Sir Lepel Griffin cut a sorry figure the other day by flattering the Mahrattas as being the greatest people in India and inferior only to the British. He had also something to say in praise of the Sikhs and Rajputs, but his interests being most closely connected with the Mahratta country, he did not hesitate to place the Mahrattas for the time being above the Sikhs and Rajputs. So successful a time-server is he! But the Mahrattas are surely too shrewd to take him as he would. Sir Lepel is in fact making an attempt on the eve of his departure to impose upon the people of Central India. Having been outwitted and non-plussed by a Bengali Editor, he has made an attempt at Gwalior to work some mischief by way of revenge by trying to discredit the Bengalis in the eyes of the Mahrattas, Sikhs, Rajputs, and Mussulmans, and thereby to beget jealousies and race-feelings among them. But the different Indian peoples will not certainly fail to understand the worth of a man who can make use of such mean artifices. Already the intelligent people of Gwalior, Indore, and Bhopal have found him out. Sir Lepel has made an attempt to laugh the National Congress to scorn. But the opinion of an insincere and temporising man on such a subject should only be treated with scorn.

Sir Lepel Griffin.

SAHACHAR,
Dec. 28th, 1887.

84. The *Bhárat Mitra*, of the 29th December, recommends that the whole Hindu community should request Government to devise means for the protection of cows. If such a unanimous prayer is made, Government will not be able to reject it.

Protection of cows.

BHARAT MITRA,
Dec. 29th, 1887.

PRATIKAR,
Dec. 30th, 1887.

85. The *Pratikar*, of the 30th December, says that the Medical Society headed by Dr. Birch is trying to

Dr. Birch's proposal.

make the healing art a monopoly of the allopaths. They are of opinion that none but licentiates of medical schools and colleges ought to be allowed to practise medicine, and that medical practitioners who hold no medical diplomas are mere quacks, who should not be allowed to practise. But if those who hold no medical diplomas are unfit to practise, why should holders of such diplomas be afraid of them or have recourse to special legislation with a view of putting them down? Surely, in such a case competition alone will destroy quackery and place matters on the footing desired by Dr. Birch and his colleagues in the Medical Society. But the fact is that there are among these so-called quacks many who enjoy an extensive practice, and passed doctors are therefore jealous of them. The popularity of the so-called quacks is owing to two causes, one of which is that their treatment is often as successful as that of passed doctors in curing diseases. Another cause of their popularity is that they charge smaller fees than passed doctors. No one in this country believes that doctors holding diplomas are the only persons who can cure diseases. The late renowned Dr. Durga Charan Banerjee did not hold any medical diploma. Many so-called quacks are also found to cure diseases which are given up as hopeless by the passed doctors. This conspiracy of the allopaths against the so-called quacks is most unjust. Government should not grant the unjust demands of the Medical Society.

SAMAYA,
Dec. 30th, 1887.

86. The *Samaya*, of the 30th December, says that, while the United

The finances of the United States of America compared with those of the Indian Government.

States manage to save enormous sums of money every year as surplus over expenditure, the Government of India is always crying for more money in spite of the numerous taxes wherewith the people of India are saddled.

SAMAYA.

87. The same paper meets the charge of the *Pioneer* that its previous

The *Pioneer* and the *Samaya*.

article, comparing the condition of the native sepoy with that of the British soldier, is meant to convert the sepoy into a "sound politician and supporter of the reform movement," and also to create disaffection among the sepoys by saying that the *Pioneer* has failed to disprove any of the statements made in regard to the sepoy and the English soldier, respectively. The *Pioneer* has simply indulged in abuse, and has attributed treasonable motives to the writer in the *Samaya*. But it will be clear to every intelligent man that the writer's motive was very far different from what the *Pioneer* declares it to have been. When the writer criticises the act of the English rulers of this country, he does so, not with a view of sowing discontent among the people, but with an eye to their welfare. His duty and his aim is to endeavour to deepen the people's feeling of loyalty; and he exposes the errors of the rulers, lest by being attributed to motives from which they do not in reality proceed, those errors should produce popular discontent and disaffection. The Government has also come to know very well since the Ilbert Bill controversy who indulges most in seditious language—the *Pioneer* or the writer in the *Samaya*. The *Pioneer's* hatred of the natives drove it, during the Ilbert Bill controversy, to indulge in such violent abuse as would surely have led to disastrous consequences if such a man as Lord Ripon had not been at the time at the helm of affairs. The natives of India consider their own interests to be identical with those of their rulers, loyalty to the throne being, with them, a national virtue. Large-hearted men of the type of Akbar, the Moghul Emperor, have been deeply impressed with the fact that the natives of India love and honour their rulers, whether national or

foreign. And it will be no fault of the writer's if malicious and narrow-minded individuals like the Editor of the *Pioneer* should think differently of native loyalty. The writer denies that there was anything in his article calculated to alienate the sepoys from their English rulers. The sepoys can and, as a matter of fact, do see the distinction that is made between them and the British soldiers; but they are not on that account disaffected towards the Government. It is unreasonable, therefore, to suppose that the statement in a newspaper of what is a bare fact could have the effect of turning them against their rulers. None but the insane could entertain such an idea.

88. The same paper, in supporting Mr. T. N. Mukharji's proposal to distribute *khicheri* to the unemployed paupers of London, says that if the poor people of England acquire a taste for the thing, a

Mr. T. N. Mukharji's proposal to feed the poor of London.

demand will arise for the particular kinds of pulses which will be required for its preparation. The cultivation of those pulses will, therefore, have to be extended; and many, who would otherwise have to work as slaves in the tea-plantations, will find sufficient work at home, and be spared a world of miseries in consequence. Mr. Mukharji's proposal has, therefore, the twofold merit of humanity and utility. If a demand for *musur dhal* springs up among the poorer classes in England, the people of India will profit by exporting it, and the chances of famine will thus be to some extent minimised.

SAMAYA,
Dec. 30th, 1887.

89. The same paper reviews Sir Lepel Griffin's Gwalior speech, and says it would like to know why Sir

Sir Lepel Griffin on the Bengalis.

Lepel should be so afraid of the progress that the Bengalis have made in civilization. It is true that a Bengali editor has exposed his public misdeeds, and held him up to public ridicule, and it is also true that the Bengalis have repeatedly urged upon Government the necessity of removing him from his high post on the ground of his incompetency. But the Bengalis have not, like him, gone out of their way to deal with matters that do not concern them, nor have they been, like him, guilty of oppressing others. The Bengalis are indeed now in a position to lead the other Indian races, such as the Mahrattas, Rajputs and Mussulmans. It would, however, give the Bengalis pleasure to see the Mahrattas occupy a higher position than their own in the scale of civilization, for the Mahrattas are natives of India as well as themselves. Sir Lepel may be right in describing the Bengalis as "grasshoppers," but how would he account for the anomaly of the lion bowing to the "grasshopper," illustrated by the Mahratta, the Rajput, and the Seikh consenting to be led by the Bengali? Sir Lepel Griffin should also explain why the Bengali, though no better than a "grasshopper," is treated by the British Government in the same way as the Mahratta and the Rajput, who are so like lions? And why, if the Mahrattas and Rajputs are so much nobler than the Bengalis, are they subjected by the British Government to the same mean and cruel law—the Arms Act—to which the Bengalis are also subjected? The Bengalis never did anything to induce the Mahrattas to join or organise the Congress, and it is Sir Lepel's utter ignorance of Indian affairs which has led him to speak of Bengali influence in this connection. The first meeting of the National Congress took place in Bombay, a pre-eminently Mahratta town. By comparing India with the sphere of the moon in the matter of representative government, Sir Lepel has simply proved himself to be very much under the influence of that sphere. He has, indeed, failed to put forward a single reasonable argument to prove the impracticability of representative Government in India. He regards the fusion of the different Indian races to be as impossible as that of the

SAMAYA.

Russians, the French, and the English. The comparison is not fair. For the three European nations just named are not like the different Indian peoples, placed under one and the same ruler. Sir Lepel Griffin's statement that respectable men among Hindus and Mahomedans do not sympathise with the Congress movement is simply ridiculous. For that movement has the sympathy and support of such men as the Maharajah Sir Jatindra Mohan Tagore, the Hon'ble Rajah Peary Mohan Mookerji, Drs. Guru Das Banerjee and Rajendra Lala Mittra, the Hon'ble Budruddin Tyabji and Mir Humayun Jah.

SAMAYA,
Dec. 30th, 1887.

90. The same paper, referring to the Czar's mitigation of the sentence passed upon some Military and Naval officers for conspiring against the State, states that a ruler cannot endear himself to his subjects without showing them such kindness as this. What will they that call the Russians a cruel and barbarous people now say?

The Czar of Russia.

SAMAYA.

91. The Same paper referring to the statement which has appeared in the *Manchester Guardian*, showing the sums of money which Maha-

The British Government and Maharajah Dhuleep Singh.

rajah Dhuleep Sing received from the British Government over and above his fixed pension, says that this statement will not be accepted by the public as correct so long as the Government does not itself publish such a statement on its own authority. The popular belief is that, under the pretext of doing duty as his guardian, Government has misappropriated to itself the property of the Maharajah.

PRAJA BANDHU,
Dec. 30th, 1887.

92. The *Prajabandhu*, of the 30th December, says that Sir Lepel

Sir Lepel Griffin on the Bengalis.

Griffin's speech at Lashkarpur was intended to sow discord between the Mahrattas and the Bengalis, by reminding the former of their past glory. As a matter of fact, however, every Bengali in common with all Hindus feels equally interested in, and proud of, the achievements of the Mahrattas who belong to his own country and nationality. Sir Lepel's attempt to set the Mahrattas against the Bengalis must fail. It was great impertinence on the part of Sir Lepel to say that the Congress movement has not been joined by natives of rank and position, seeing that it has received the active support of the members of the princely family of Sobha-bazar, of Raja Kamal Krishna of Susung Durgapur, and of Saiyad Abdul Bari of the Nawab's family of Dacca. The origin of the members of the ruling class who domineer over the natives of India in various official capacities will not bear scrutiny. Enquiry will make it out that many of them were brought up in foundling asylums, and many of them will not be able to tell the names of their paternal ancestors. While such Englishmen are regarded as great and noble, it is surprising that men like Rajah Kamalkrishna and Saiyad Abdul Bari should be considered low and insignificant. Nobody knows whether Sir Lepel Griffin was himself brought up in a foundling house, but it is hoped that he will in future prove by his acts that he is better descended. It is also hoped that the different races of India will not be deceived by this speech of Sir Lepel's about his motives, which are most sinister.

URDU GUIDE,
Dec. 31st, 1887.

93. The *Urdu Guide*, of the 31st December, says that there is

The Mahomedan Conference.

great difference between the National Congress and the Mahomedan Conference. The Mahomedan Conference does not, like the National Congress, presume to sit in judgment upon Government, but simply asks Government for facilities for the education of Mussulmans.

94. The *Dainik and Samāchār Chandrikā*, of the 2nd January,

DAINIK & SAMACHAR
CHANDRIKA,
Jan. 2nd, 1888.

The proposals of the National Congress.

approves of the resolution of the Madras National Congress recommending the separation of the Judicial and Executive functions in the administration, and the resolution praying for the establishment of a Military Academy for the training of native gentlemen cadets. In expressing approval of the recommendation of the Congress that Rs. 1,000 should be fixed as the minimum taxable income, it is observed that the present law which fixes the minimum at Rs. 500 is extremely unjust, considering that in England all incomes below Rs. 15,000 are exempted from taxation. The rumour that the minimum taxable income will be reduced from Rs. 500 to Rs. 300 has caused considerable dissatisfaction on all sides. It is meet that the income-tax should be abolished altogether. But the Government does not often do what it ought to, else why should it abolish the import duties? At all events, if the income-tax is kept up, the minimum of taxable income should be fixed at Rs. 1,000. The resolution of the Congress limiting the operation of the Arms Act is also approved. The proposals of the Congress are not bad, but there is not much hope that Government will accept them. The British Government listens only to those whom it fears.

95. The *Navavibhākhār Sādhārānī*, of the 2nd January, says that Sir Lepel Griffin's recent vilification of the Bengalis proceeded from his anger against

NAVAVIBHAKAR
SADHARANI,
Jan. 2nd, 1888.

Sir Lepel Griffin.

a people who have done their best for some time past to prove him to be a veritable fiend. Sir Lepel has advised the Mahrattas and other warlike races of India not to tolerate the leadership of the Bengalis, because he feels that it will not be good for him personally if those warlike races believe the charges to be true which have been published against him in the *Amrita Bazar Patrikā* newspaper. Sir Lepel is wrong in denouncing the National Congress. The National Congress is not the handiwork of the Bengalis. When Sir Lepel introduced the representative system into Bhopal, he got no praise for it, because he happened at that very time to offend the subjects of the Bhopal State by compelling their Begum to live apart from her husband; and that is why Sir Lepel now says that the representative system is not suited to India!

96. The same paper says that what Professor Wallace has said about Indian agriculture after examining it with his own eyes is quite correct.

NAVAVIBHAKAR
SADHARANI,
Jan. 2nd, 1888.

Indian agriculture.

97. The *Dainik and Samāchār Chandrikā*, of the 3rd January, attributes Sir Lepel Griffin's unfriendliness to the Bengalis to his spite against the

DAINIK & SAMACHAR
CHANDRIKA,
Jan. 3rd, 1888.

Sir Lepel Griffin and the Bengalis.

Bengali newspapers who prevented his getting the Lieutenant-Governorship of Bengal. How could Sir Lepel abstain from venting his spleen against a people who have blighted his best and brightest hopes? He will, in all probability, declaim against the Bengalis even with his dying breath, and impose upon his descendants the sacred duty of hating the Bengalis. In order to place his picture of the Bengalis in blacker contrast than it would otherwise assume, Sir Lepel has praised and flattered the other Indian races. These latter, however, should have the good sense to take Sir Lepel at his real worth. Woe unto the Mahrattas of Central India if they are deceived by this political's insincere utterances!

The Christian Sir Lepel desires to abolish early marriage and enforce widow marriage among Hindus by means of legislation. But

he did not hesitate the other day to applaud ancient Hindu customs ! Regents like Raja Ganapat Rao may be pleased at all this, but every man in Central India is not Ganapat Rao.

It being one of Sir Lepel's cherished objects to abuse the Bengalis and prejudice the Mahrattas against them, and to prevent the Bengalis from obtaining any influence in Central India, he pointed to a few perverted anglicised Bengalis and declared that the whole Bengali race had fallen away from Hinduism. But the Mahrattas are not so stupid as not to understand the meaning of all this. The whole Indian population now knows that Sir Lepel is a syren, a rattle-snake, or a vampire that charms those whose life-blood it would suck.

DAIWIK & SAMACHAR
CHANDRIKA,
Jan. 3rd, 1888.

Destruction of crops by wild elephants.

98. A correspondent of the same paper says that a herd of wild elephants are devastating the crops at a place about six miles to the west of Midnapore.

URIYA PAPERS.

SAMVAD BAHIKA,
Dec. 1st, 1887.

99. The *Samvadbāhikā*, of the 1st December, is happy to learn that His Excellency the Viceroy and Governor-General of India has made so much progress in his study of Hindustani as to be able to deliver speeches in that language.

100. The same paper alludes in lamentable terms to the abolition of the manufacture of *Panga* salt in Orissa, and observes that a large number of men, who were hitherto employed every year in the manufacture of that salt, will be thrown out of employment. It is also of opinion that the system of granting licenses for the manufacture of *Karkach* salt only will be of little good in Balasore, where people have been accustomed to use *Panga* salt only. Its contemporary of the *Utkaldīpikā* shares the same views, and looks upon the abolition of the manufacture as a necessary consequence of the transfer of the Orissa Salt Department into the hands of the Madras Government.

UTKAL DĪPIKĀ,
Dec. 3rd, 1887.

101. The *Utkaldīpikā*, of the 3rd December, thus concludes its article on the abolition of the manufacture of *Panga* salt :—

“What a pity that we must look up to Liverpool for our salt? What can illustrate the misfortune of India better than this !”

SAMVAD BAHIKA,
Dec. 1st, 1887.

102. The election of Municipal Commissioners in Balasore on the 10th December created a great sensation among the gentry of that town.

The *Samvadbāhikā* states that votes were canvassed for in the interests of certain candidates, who were disqualified by law, and that some tried to secure votes by unlawful persuasion or threats.

The *Uriya* contradicts these statements, and reports that the election proceedings at the different centres passed off satisfactorily and successfully. The dates of elections for the Cuttack and Puri Municipalities being very near, the *Utkaldīpikā* advises the rate-payers concerned to elect such men only as will, by their competency and experience, be able to discharge successfully the duties of Municipal Commissioners.

URIYA,
Dec. 7th, 1887.

103. According to the *Uriya*, of 7th December, the members of the Jagannath Pilgrim Fund Committee in Balasore have found out that of the total number of pilgrims that proceed to Puri both by land and sea, about 6,000 die every year in the way. This paper observes as follows :—

“It is very difficult to obtain statistics of the mortality of the pilgrims, but the enquiries which we have already made lead us to

suspect that it is something fearful. We intend to publish the results of these enquiries as soon as they are finished. Speaking roughly, about a lakh of pilgrims on an average go to Puri every year on the occasion of the principal festivals, viz., *Punchak* and *Dole*, and *Chandan Jatra*, *Snan Jatra*, and *Rath Jatra*. The pilgrims who go to Puri on the occasion of the *Snan Jatra* generally stop to see the first *Rath Jatra*. By far the largest number go to Jagannath at the time of the *Rath*. From one-fifth to one-fourth of the pilgrims go by land, while the rest go by steamer from Cuttack to Chandbally. Taking the average figures of the last three years, it seems that of the total number of passengers who go to Chandbally, nearly 8,000 remain unaccounted for. It is quite possible that a large number of the passengers who go by steamers return to their homes by land; but it must also be borne in mind that a far larger number of the pilgrims who go by land when returning home find it both safe and economical in their enfeebled state of health to adopt the speedy mode of travel provided by the steamers which ply between Cuttack and Chandbally. If we deduct even half as otherwise accounted for, there will still remain 4,000 pilgrims who must have died, and if we add even half that number as the mortality among the pilgrims who go by land, the total annual mortality will be 6,000.

The Committee therefore propose to reduce the death-rate by establishing a pilgrim hospital at Chandbally." The *Utkal Dipika* is, however, of opinion that the erection of a hospital at Chandbally on a low scale will suffice for the present, as the navigation of the Orissa Coast Canal has turned the pilgrim traffic into a new direction, and has thereby materially reduced the importance of Chandbally.

104. The *Utkal Dipika*, of the 10th December, and its contemporary of the *Sanskáraka*, of the 8th December, express great satisfaction at the appointment of a special Commission to enquire into the working of the water-rate rules in connection with the Sone Canal in Behar, and hopes that the results of the enquiry may have a good influence on the state of things now existing in regard to the Orissa Canals.

UTKAL DIPIKA,
Dec. 10th, 1887.

105. The same paper has every sympathy with the proposal of the Calcutta Chamber of Commerce that the budget should form the subject of discussion in the Legislative Council of India. The non-official members of that Council will thus have an opportunity of criticising the plans and estimates of the Finance Minister, and of eliciting explanations from him when necessary.

UTKAL DIPIKA,

106. The *Sanskáraka*, of the 8th December, again says that certain parts of Orissa must suffer severely from scarcity, and that timely arrangements should be made to relieve the distress of the people in those parts.

SANSKARAKA,
Dec. 8th, 1887.

107. The National Congress of Madras is attracting a great deal of attention amongst the editors of newspapers in Orissa.

The *Sanskáraka*, of the 15th December, makes the following observations on this subject :—

"It must be admitted on all hands that the National Congress is a self-constituted body, and derives no power from the Sovereign. It is even doubtful whether the Viceroy is prepared to recognise the Congress as a political body. Viewed in this light, the name appears too big to accomplish the grand objects in view. Nor can it be strongly affirmed that the National Congress represents the Indian nation, as it professes to do, for the mass of people are as ignorant of the

SANSKARAKA,
Dec. 15th, 1887.

Congress as they are of any other western innovation. Still no one can doubt that the National Congress represents educated India, and like the intelligent soul that guides the motions of the material body, the educated natives are destined to rule over the masses, guide their conduct, and protect and consolidate their rights and interests. In short, they are the national leaders of the society in which they are born. Judged by this standard, the National Congress deserves the sympathy not only of the people, but also of the Sovereign. It was therefore gratifying to find Lord Dufferin granting interviews to Mr. Nowrojee and other members of the Congress in Calcutta last year. We hope His Excellency the Right Hon'ble Robert Bourke will not be found wanting in his duty of encouraging the delegates who will assemble in Madras this month."

SANSKARAKA,
Dec. 15th, 1897.

108. The same paper does not approve of the proposal that has been brought forward in the Legislative Council of Bengal with the object of amending the Bengal Municipal Law in one important point, namely, that the Local Government should have power enough to withdraw from the control of a municipality lands and premises in the occupation of Government for State purposes.

NAVASAMVAD,
Dec. 8th, 1897.

109. The *Navasamvad*, of the 8th December, learns from one of its correspondents that more than one hundred men died of cholera in the villages of Samantarapur and Keshanaggur, in the district of Cuttack, and advises the authorities to arrest the progress of the disease by adopting proper remedial measures.

NAVASAMVAD.

110. The same paper draws the attention of the Commissioner of Orissa to an anonymous communication, published in its correspondence columns, in which it is stated that the Uriya Translator to Government has particular connection with the *Sanskarak* and the *Sudhal Press*. Another anonymous letter in the correspondence columns of the *Sanskarak* contradicts the statement, and its editor approves of the contradiction.

NAVASAMVAD.

111. The same paper advocates the formation of a society in Cuttack with the object of preventing cruelty to animals. Several instances of such cruelty have come to the notice of the editor.

NAVASAMVAD.

112. Referring to the proposal of the Director of Public Instruction, Calcutta, to introduce chemistry into the curriculum of study for the Entrance Examination of the Calcutta University, this paper points out that a large number of the higher English schools in the mofussil are not in a position to teach the subject efficiently for want of proper chemical apparatus.

BENGALI TRANSLATOR'S OFFICE,
The 7th January 1888.

CHUNDER NATH BOSE,
Bengali Translator.